

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

ENTERED AT POST OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.

VOL. III. No. 5.

BOSTON, OCTOBER, 1909.

Issued Price 50 Cts. a Year
Feb., Apr., June, Aug., Oct. and Dec.

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FAMILY READING IN JAPAN.

(Photograph sent by Rev. C. Ferrand of Nagoya.)

THE FIELD AFAR is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

The Subscription Price is fifty cents a year in advance. New subscriptions may begin at any time during the year.

Payment for **The Field Afar**, when sent by mail, may be by Post-office Money Order, Express Money Order, Check or Registered Letter. Payment to strangers, unless to a duly authorized canvasser, is at the subscriber's risk.

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Always give the name of the Postoffice to which you wish to have your paper sent.

Letters should be addressed and orders made payable to Rev. J. A. Walsh, 75 Union Park St., Boston, Mass.

THE FIELD AFAR is published by the Catholic Foreign Mission Bureau of Boston.

WE have already announced, in several papers to which we contribute weekly, (*the Pilot, Sacred Heart Review and Providence Visitor*) that His Grace, the Archbishop of Boston, has recently strengthened our diocesan work for the Propagation of the Faith by the appointment of an additional director in the person of the Rev. James J. Redican.

Fr. Redican, since his ordination, and until his present assignment, has been connected with the Working Boys' Home in Boston and Newton. The transfer of this institution to the Brothers in Newton has now brought to the Propagation Office a zealous priest whose intelligent service and varied experience will mean much for the several branches of this work for souls.

And we are moving into another House.

Some of our readers will recall a photograph of the house, which for more than eleven years, has served the Archdiocese of Boston as its home for *Propagation of the Faith* work. It was a small wooden structure, said to be a century old, and, from all appearances, ready at a moment's notice to collapse.

While we were not too uncomfortable in those shanty offices we were glad when His Grace suggested and urged that we move to substantial quarters,—the more so as we often, in imagination, saw our files of precious notes, photos and mission souvenirs disappear in smoke, together with the 'tinder box' that contained them.

The house we have taken is of brick at 41 Malden Street, the thoroughfare which serves the Cathedral as its southern boundary line. From the

front windows, we can look across the grassed plot that separates the dignified apse from the Rectory, to our old home at 62 Union Park St., so we shall have no excuse to be lonely.

Necessary alterations have been made and our friends, will, we believe, find much to interest them, especially in the Mission Exhibit Room, which will display souvenirs from various foreign countries.

The house at No. 41 Malden Street will be open daily from 8.30 to 5.30 P. M.; Sundays, from 2.00 to 5.00 P. M.; and on public holidays, in the morning from 10 to 12. Those who wish to meet either Director in the evening can do so by special appointment, which may be made by telephone or otherwise.

If any of our patrons are interested at this time in making special offerings to defray the expenses of our new establishment, we shall be grateful indeed to receive such evidences of good will.



A PRIEST from the Middle Atlantic States, visiting Boston recently, dropped into the Propagation of the Faith office and took observations. In the course of a brief conversation, this priest, who has been trying in many ways to strengthen and elevate his people, said that lately it dawned upon him that in overlooking the foreign mission idea he has been losing splendid opportunities.

He felt that this idea is needed to take people out of themselves and turn their eyes to a wider vision.

Recalling his seminary days, this priest paid a high tribute to those who had trained him, but lamented the fact that, in his time, information about Catholic foreign missions could be received only from an occasional reading of the "Annals," which, to him at least, were always like pages from an 'ancient geography' illustrated with 'poorly drawn wood-cuts' that were positively stupid.'

We agreed that this criticism of the "Annals" was just, although we know from experience that the English version of this time-honored publication has done and continues to do much good among the faithful, especially among those who are not pressed with a superabundance of literature and whose hearts are already well disposed.

We were pleased on this occasion to point out that in St. John's Seminary, Brighton, though there is not yet any compulsory course on the mis-

sions, special efforts are made to develop the missionary spirit, through an organized student society and through occasional visits of missionaries, bishops and priests, passing through the city.

Let us hope that soon the missions will be a vital part of the curriculum of Catholic education, from the University down to the lowest grade in our parochial schools.



THE Director lately had occasion to offer the holy sacrifice for a community of cloistered nuns. When Mass was over the good women recited, in common, thanksgiving prayers.

There was nothing unusual about this but suddenly we were aware of an ejaculation repeated clearly several times: "*May He be loved by all mankind.*" It was an earnest prayer, as earnest as it is certainly beautiful, a plea for the propagation of the faith; and yet we had reason to believe that this community, as such, had only the vague impression of world-evangelization, and we had a feeling that like the blessed words of Our Lord's prayer—"Thy kingdom come," the full meaning of that prayer—"May He be loved by all mankind" was lost for lack of knowledge.

Can we not be trained to more intelligent and interested prayer for missions? A plea for individual countries—China, Japan, India, the Philippines, etc.; for special groups of missionaries; for native vocations; e. g. in Japan and China; for apostolic men and women from English-speaking countries; for a more universal support of missions; for the awakening of interest among children. Such prayers would not only help the universal cause, they would re-act upon ourselves.



A GROWING interest in the work of Catholic missions has aroused curiosity and elicited several questions. Among the questions we find not a few concerned with the sources of supply for Catholic priests, foreign missionaries, brothers and nuns; and we have been asked, if, in the comparison made between the respective contributions of Catholics and Protestants towards foreign mission work, the latter are so far ahead of the former as at times we are led to believe?

In answer to this question we would say that, as a rule, due credit has not been given to the Catholic Church for its support of foreign missions. We do not here speak of American Catholics, or, in fact, of English-speaking

Catholics generally, who, it must be admitted, have for one reason or another only recently come into vital touch with the world-wide evangelization.

But the mistake is frequently made of overlooking all missionary agencies except the Lyons (France) Society for the Propagation of the Faith. It is true that this organization is the largest and most wide-spread in the world, but it is not alone in this excellent work.

Other organizations are the Holy Childhood Association and the Association of Oriental Schools in France; the Society of St. Francis Xavier (in Aix-la-Chapelle); the St. Peter Claver Association in Salzburg; the Leopoldverein in Austria; the Ludwig Missionaries in Bavaria, etc., etc.

We must remember, too, that out of the 65,000 Catholic missionaries in the field, a large number belong to one or other of many religious orders and societies. As a matter of fact, the priests today on foreign missions represent some sixty orders or societies; the brothers 35 and the sisters 135 different orders; and it stands to reason that these orders or societies will to some extent at least, strengthen the hands of their brethren by occasional alms and mass-stipends.

We must also reckon individual gifts of money sent directly, and, as a consequence, unrecorded by any organization. These go from relatives and friends or in response to appeals made in one form or another by missionaries.

Counting all these means of revenue we are still inclined to believe that the contribution of the Catholic Church does not equal that of the combined figures reported by various Protestant organizations. It is, however, much more creditable than collated figures show.

Of this we are certain, (and we believe that every fair minded Protestant will agree with us) "A dollar is made to go a comparatively long way with the average Catholic missionary." And our fund is rising, as Catholic people realize more fully their opportunity and the missionaries' need.



Drop us a post-card and we will send you a mite-box to receive your occasional mission offering from now until the Christmas-tide.

Promote a work for souls. It will bring a safer and more enduring return than the most successful promoter of business enterprises can ever receive from his arduous labors. Dollars perish but souls endure forever.

RECENTLY BEATIFIED MARTYR.

THE Blessed John Peter Néel, was the son of a prosperous farmer of Soleymieux, on the Rhone. At a very early age he showed strong religious tendencies, and when but twelve or thirteen years old expressed a desire to join the priesthood. When fourteen he left the village school and began to study Latin, and, after studying at various seminaries, the last of which was that of the Missions Etrangères, he was ordained a priest in 1858. The day after his ordination he sailed for China, and was stationed in the province of Kwei-chow.

The young priest had never shown any brilliancy or efficiency, and his teachers had less hope for his future than for any of his fellow-students.



BLESSED JOHN PETER NÉEL.
(Beheaded for the faith, February 18, 1862.)

He learned the Chinese language, however, sooner than any of the others, and, strange to say, was the first to be qualified to take charge of a district. But his life was suddenly cut off in the prime of his activity and usefulness. Little more than a year after he entered upon his duties as an active missionary he was apprehended and imprisoned. After the usual brief and cruel trial, accompanied by many exhortations to apostasy, Father Néel, together with three native Christians, was condemned to death. Almost immediately afterward they were led to the scaffold, and on the same day, February 18, 1862, all four gave their lives for God and for the faith He had given them.



The flame that spreads intensifies. Charity that goes afar gains strength at home.

THE PSYCHOLOGY OF THE APOSTOLATE.

BY B. P. CHAMINADE.

Translated from "L'Apôtre de Marie."

AN apostle is one who gives himself entirely to the service of an idea or a cause. It is not enough for him to theorize about this idea or to pronounce the cause good in itself; he appoints himself a disciple of the idea, defender of the cause, in view of making it known and gaining other followers. To this end he uses his influence, his prestige; he devotes to it his time and fortune; he sacrifices his health for it. The true apostle ignores repose, and without truce pursues in thought and deed the aim of his life. Effort ceases only with success.

He does not desire this success for himself. His proselytism is not inspired by any mean ambition. He does not seek to make others like himself that they may become a party to his plans, or for the sterile pleasure of seeing in them the reflection of his own image. Nobly and generously he wishes the thoughts and affections of others to resemble his, not because they are his, but because they are true and he judges them good. He seeks men to be his companions in service, men whom he may serve. "*Magis prædæsse quam præesse,*" is his motto. It is better to do good than to command. For the rest he has confidence in the future, for at some happy hour the seed will yield its fruit; the idea will triumph; the cause will be gained. What does it matter if he be forgotten?



ENGLAND'S INTEREST.

IN England friends of the mission cause are making a special effort to strengthen Catholic hospital work in India.

A committee, under the presidency of Major-General Lord Kerr, recently met to make final preparations for the first hospital and dispensary for native women ever established by Catholics in India. The opening will take place in November, with Dr. E. Bielby, of Berne, as chief medical officer.

Dr. Bielby, a woman physician, became a convert some years ago. She has had a long experience in the Zenanas of India, and is anxious to place all the energy of her remaining years at the disposal of the Church.

The late Marquis of Ripon was much interested in this movement and had subscribed \$1000 towards it.

TRIBUTES NEAR AND FAR.

AN UNNAMED NUN in San Francisco writes:

"Indeed the little FIELD AFAR harvests many prayers for the missions. We always read its pages with deepest interest, and I trust that it will find many subscribers in the far West."



WE wish to acknowledge to some unknown benefactor the gift of a chalice for a poor mission along the Massachusetts coast. We are grateful to this gentleman, a friend of former years we understand, and we assure him that he will be remembered by his beneficiary.



ONE who has recently become interested in our publications writes of "*Thoughts from Modern Martyrs.*" "It is a beautiful book and one can never really finish reading it. It can be taken up at any moment, and each time I find something newer and more beautiful than before."



HOW beautiful is the Church!" writes an enthusiastic old missionary in Tonkin, in acknowledgment of a gift. "How mighty the Charity of Jesus!! America — Asia. The young America, to-day, has become, they tell me, one of the most fervent and generous supporters of the propagation of the faith. Deo Gratias."



WE are especially pleased to receive from Biddeford, Maine, an order for six copies of "A Modern Martyr." It is good to realize that the name of Théophane Vénard is a familiar one to thousands of American Catholics today, and no one rejoices in the fact more than the still surviving brother of the young martyr.



AMOTHER writes from the Pacific Coast:

"The call to help in the grand work of the Foreign Missions, always strong since the reading of 'A Modern Martyr' is yet more insistent this month because of Our Holy Father's intention in the Apostleship of Prayer, and because my boy has just entered the Society of Jesus. His ambitions and longings are all for the Foreign Missions, the crimson robe and palm. Even his baby ardors were for martyrdom."



Have you changed your address recently? In this event send the old as well as the new directions.



You will get the atmosphere of the frozen north in "*An American Missionary,*" the story of Fr. Judge, S.J. in Alaska.

THE value to the mission cause of suitable literature in English may be noted in these lines which came to us from a lady who has been spending the Summer on the New Jersey coast. "Every month I will try to send you \$5.00 for mission work. I think it is most wonderful and it was 'A Modern Martyr' which got me so interested; for it gave such a vivid idea of the nobility of the apostolic life."



TO a missionary in Tonkin, Fr. Martin, we had the happiness to forward last May, a very generous offering secured for this good priest through an article in the "Annals." Fr. Martin's receipt and letter of acknowledgment have just arrived and he writes:

"It is the first time in my life that I ever received any correspondence from America; and what a superb alms accompanied it!

"I do not know how to thank Mme. L——. I spoke of her gift to the little sisters at my hospital, who will not forget to pray for her and her intentions. We are going now to erect the chapel in memory of Mr. Patrick L——, and I will ask you to convey to Madam L—— my respect and gratitude."



WE get an occasional complaint that THE FIELD AFAR has not been received by a subscriber. In each case we have looked up the card and found evidence that the paper left our office properly addressed. Just where the fault lies we find it hard to determine, but we make this suggestion:

THE FIELD AFAR is issued in February, April, June, August, October, and December. If your copy does not arrive by the 10th of the month, send to us a post-card of notification and we will trace the cause.

Again, however, we remind our readers that they should not look for the paper every month. A monthly edition may come later, but at present publication is every other month.



IT is always pleasant to feel that children are being interested in the lives of Catholic missionaries, past or present, and we are grateful to the mother who sends us, in the course of an encouraging letter, the following lines:

"You already know what I think of THE FIELD AFAR, but you do not know what my seven-year-old Mary thinks of it. A child is usually given credit for the power to discern a person's character, whether for good or ill, no matter what the exterior. In fact, I am always ready to change any poor opinion I may entertain of an unattractive stranger should this little girl of mine say 'I like him very much.' But when she agrees with a fondly cherished liking of my own, then I feel doubly certain of the value of the object."

"About six months ago, I was one day reading aloud to her father, little odds and

HAVE YOU READ IT?

FIVE THOUSAND COPIES OF
"A MODERN MARTYR"

are in circulation today.

Price, 90 cents; postpaid, \$1.00

PROPAGATION OF THE FAITH OFFICE
(Bureau) 41 Malden St., Boston, Mass.

ends from THE FIELD AFAR, when, after trying hard to listen to some that were "dry" to her, this little important critic jerked out; 'There's just one part of THE FIELD AFAR I like! And that is, "In the Homes of Martyrs!" Of course I asked her why, but—"I can't just tell, but I do.' I know it was the humorous and luminous touches, 'by the way,' that struck the right spot. She is by no means very 'pious,'—she loves a laugh. I quite forgot the incident, until the other day when the August number came. She had tried to read the previous copies herself, but found too many difficulties for so small a reader, so this time there was an immediate demand for 'In the Homes of Martyrs,' mother.' The little Père Dolliat with his wrinkles, his scowls and his jumpy manner, gave her great pleasure indeed, so how do you think he appealed to her more appreciative elders?"



TO OUR MISSIONARIES.

As we have had many evidences that The Field Afar is an encouragement to our missionaries in their exile, we wish to announce that we will gladly place 100 more names on our lists. If we cannot secure patrons for these, we will continue them as complimentary subscribers.

We wish to learn something about Catholic Mission industries, and have already received samples of embroidery, silks, baskets, toys, fans, napkin-rings, book and card printing, metal-work, rugs, paintings and drawings. These articles represent China, Japan, India, Borneo, Africa, Alaska, and United States Indian Missions, and are all welcome.

Unfortunately, most of the articles have come to us as grateful acknowledgments and no price has been attached. We are always curious to know the value of such goods, as our visitors occasionally make inquiries with a view to purchasing; and we request our missionaries to give us, in future, so far as they can, this needed information.



THE FIELD AFAR.

Single copies	50c. a year
Five copies to same address at	45c. a year
Ten copies "	40c. a year
Twenty-five copies "	35c. a year
Fifty copies "	30c. a year
100 or more copies	25c. a year

IN THE HOMES OF MARTYRS.

PIERRE CHANEL.

THE writer, with old Père Dolliat, had just visited the birth-place of Blessed Pierre Chanel, the martyr of Oceania. Victor Chanel, a grand-nephew of the martyr, still lives on the road to the old homestead, but he and his family were away when the visitors called.



MME. VICTOR CHANEL AND HER COUSIN.

In the meantime, however, the much-praised *Mme. Chanel* had returned to her *ménage* and was waiting to greet us. She certainly looked all that the old priest said she was.

Modest to reverence, she stood, with a young woman, her cousin, in the shadow of her neat homestead, the summer wind gently blowing her clean white apron. Her face was plump, red-brown by occasional toil in the sun, that sweet religious type from which are drawn so many ministering angels, who in the garb of Little Sisters of the Poor or Sisters of Charity, may be found in almost every land under God's sun, carrying the love of Christ, wherever they go and making men better for having met them. *Victor Chanel* happened to win this 'little sister' before she could be caught in the sweet toils of some religious community and all we could say—and this was of course to ourselves—was that *Victor* seemed to have been a fortunate young man and deserved to be congratulated on his good taste.

The old priest felt very much at home. "Ah," he sighed, with evident satisfaction, as we entered the cool tidy living-room; and the characteristic little grunt which followed was as if he added—"we have come to

our own;" and as the young housekeeper excused herself to step into an adjoining apartment, his little eyes blinked and looked into mine for the approval which I did not withhold. *Bien propre*, we both agreed.

Then, lest I should not have comprehended the relationship, my old friend rapidly sketched the matrimonial tree. Our hostess was *Victor's* wife. *Valentine Guyon* was her maiden name and she came from a good family in the *canton*. *Victor's* mother was dead, but his father, still living, was the actual nephew of the martyr. *Voyez-vous?*

I saw, and just at that moment, the lady of the manor reappeared with her cousin, who smiled and said nothing, but watched curiously as my guide proceeded to apologize for my appearance on the face of the earth and especially in *Cuet* and there. When *Mme. Victor*, with a somewhat fearful expression asked if we would be refreshed, the matrimonial tree fell and my guide referred to me for a decision, expressing at the same time his own indifference.

I was glad of an excuse to stay. I had been in many peasant homes of France, but in none so well-kept as this, which would have vied with an exhibited Holland interior. So I acquiesced and I honestly believe that the old man was not thereby disappointed.

Then came the question, always a perplexing one—of what we should have—and as I was made again the court of final appeal, I murmured,

might have been a temperance beverage. In any event, it was a home-made product of which the *Chanel*s were presumably proud, and it served one good purpose,—an occasion to wish one another good health.

After this came the inevitable snap-shot. "Ah!" This had become the delight of my friend who had already made himself familiar with the apparatus, an ordinary folding Kodak, so that his superior knowledge now enabled him to enjoy the surprise of strangers.

"Tenez, regardez, voilà." These were his pet expressions, registered in turn during the operation and when the click had been heard—"ah, ça c'est bon—là là—fini;" and he would enjoy the discomfort of the victims, interrupted just as they were preparing to compose their faces. Then would come a stage whisper—*Les Américains!*

But I had yet to inspect *Victor Chanel's* chicken "factory." The old priest insisted, so Madame smiled, said a few words softly to her cousin and the latter hurried away to the poultry yard, while we followed at leisure.

My knowledge of things rural is limited, and for all I know every considerable farm in New England is as well equipped with poultry-raising appliances as is that of *Victor Chanel*. It was all new to me, however.

As we arrived at the doorway leading to this "wonderful" establishment, we saw the young girl struggling with a plump hen, which she had just captured and was placing into a



THE INEVITABLE SNAP-SHOT.

that the best was none too good for an American savage. My old friend was amused at this thoughtful reply, the Madame smiled, her cousin giggled and the "best" was produced. Just what it was I do not know. It

numbered box. When the unwilling bird of bondage was settled in her cage Mademoiselle took a long section of bent metal piping which had been attached to a supply of grain, and with a quick and dexterous movement

introduced the feeder, for such it was, well into the hen's throat with one hand while she released the grain with the other.

When a scientifically measured quantity had descended, Mademoiselle shut off the supply, withdrew the piping and unboxed the hen who did not seem to appreciate, as she ran off, that she had been privileged, for company's sake, to enjoy an earlier meal than usual.

We finally roused our driver, took our leave, after making an arrangement to meet *Victor* on the following day at the house of his brother-in-law, and drove back to *Cuet*, while my old friend continued his praises of *Victor* and of *Victor's* wife, her honey and butter and chickens.

The *Curé* was waiting for us and lunch was about ready. I was welcomed anew, as graciously as before, and at the *Curé's* suggestion, we went into the church. It was quite as rough within as it had appeared on the outside, but the great uneven floor-slabs were scrupulously clean, and the humble furnishings were worthy, in their neatness and poverty, of Mary's home for Jesus and Joseph in Nazareth.

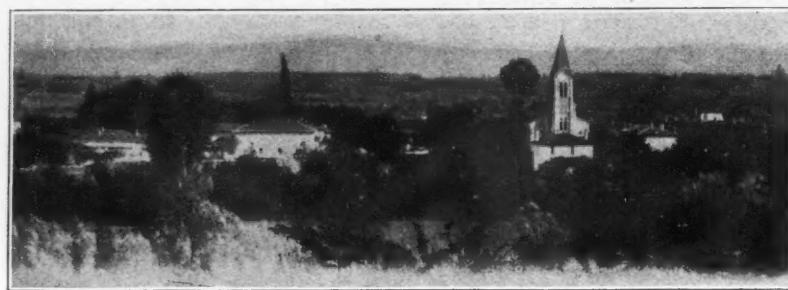
A reliquary had been set up in the centre before the altar where *Pierre Chanel*, relics of whom were enclosed in this shrine, had offered the holy sacrifice.



INTERIOR OF THE CHURCH AT CUET.

A large painting hung above the chancel-arch and I could depict on the canvas, under the bright noon-day light, the scene of the Martyr's glorification.

Five of us sat down to lunch at the little round table in the *Curé's*



THE VILLAGE OF CRAS, THE BOY-HOOD HOME OF PIERRE CHANEL.

pleasant dining-room, a portrait of the martyr looking down upon us, and rows of empty chairs against the wall speaking silently of bygone feast-days in the history of the old parish,—*M. le Curé, Père Dolliat*, the stranger from America, the *Curé's* sister and a maiden lady, or (shall I say it?) another maiden lady.

The last mentioned looked not unlike an exiled nun such as one may meet occasionally now when travelling through France. This was, however, a devout lay-woman, who had come, like myself, to make a pilgrimage to the shrine of *Pierre Chanel*, her favorite Saint, after Our Blessed Lady and St. Joseph. She was devoted also to the foreign missions and a special object of her solicitude was a certain mission in Japan, whose bishop had been born in this part of France. When the good soul learned of my own interest in her patron, who was no other than Bishop Chatron of Osaka, she was overjoyed.

Towards the middle of the afternoon, *Père Dolliat* gave the signal for our start to *Cras* and leaving *M. le Curé* to his rapidly advancing preparations, we were soon on the high-road to *Cras*.

Cras I recalled as the neighboring village, whose pastor had taken the boy, *Pierre Chanel*, into his own home and there fitted him for entrance to the preparatory seminary.

Our horse covered the distance in about an hour, when we drew up before a splendid new church that dominated the hillside with its clustered houses and commanded a most attractive view of the surrounding country.

The *Curé, Père Faury*, came out to greet us, a kindly man, interested to meet a stranger and enthusiastic in his desire to make my visit profitable.

As we sat in the plain dining-room for the indispensable refreshment, I noticed on the wall, the inscription —*salle des Noces, 17 Juillet 1827*. "What wedding was this?" I asked

myself. "Some pastor's sister? Impossible, I dismissed the thought. The *Curé* informed me that this was a souvenir of the banquet which followed the first mass of *Pierre Chanel*, on which occasion the martyr with all the members of his family had been invited to dinner by the then *Curé* of *Cras*. It was a fitting phrase—the "Nuptial Room" for *Pierre Chanel* was indeed wedded to the Church which he loved and for which later he so cheerfully laid down his life.

I went upstairs with our host, to little *Pierre's* room. It looked out upon the garden where the boy had spent much of his recreation nurturing plants and pretty flowers for our Lady's shrine.

The *Curé* was justly proud of the church which we could see as we stood at the window and which in the natural order of events we visited and inspected at leisure.

With the prospect of meeting this good priest at the retreat we bade him à demain and started back to *Cuet*.

The rays of the setting sun lighted up the mountains of *Beaujolais*, while deep shadows began to fall on the hills of *Jura* towards the East. Between these two elevated ranges, vineyards and fields of grain stretched out in seemingly unending patches, which as they caught the varying lights were beautiful at every moment.

The peasants were returning to their homes, women carrying good-sized loads of twigs, men trudging along in the vesper silence with the implements of their toil swung across their shoulders.

We were four that night at dinner. The pilgrim had returned to her home. It was a cozy meal, simple but well served; and the conversation as is usual at a French table, was unflagging. Perhaps it is hardly necessary to say that much of the talking was done by my venerable guide to whom all questions were finally referred.

When the last course was over, I was prepared for an invitation to sit out in the cool of the garden and enjoy a smoke-talk, but I had reckoned without my host.

To signal the close, the *Curé* rang the bell, or rather pressed the button (for this worthy pastor is something of an electrician) but we did not rise until the servant entered and then we all knelt, turned towards the crucifix. It was the evening prayer and included several beautiful petitions and some ejaculations to the martyr of Futuna.

When this was over, we separated for the night, *M. le Curé* accompanying his guest to the "Bishop's room," which the thoughtful host had provided with *tout ce qu'il faut*, including two kinds of night-caps. With a cordial grasp of the hand, he wished me a sound sleep and a "good-night."



A MESSAGE FROM EUSEBIUS VÉNARD.

THE home festivities in connection with the beatification of Théophane Vénard are now over although we have not yet received the newspaper accounts.

The editor of the English life hoped to have been present at St. Loup on this occasion, and could have been had the celebration come, as expected, shortly after the ceremonies in Rome. In disappointing himself, he has evidently inconvenienced the martyr's venerable brother, the Abbé,—now Canon Eusebius Vénard, who writes:

"The hour of our feast approaches and we shall soon be at the vigil. In St. Loup, as here, they are counting on your visit. You will make me feel very badly if you are not here. The Dean of St. Loup is keeping a room for you.

All St. Loup is filled with enthusiasm for the feast. From every direction numberless people are coming. The priests will be many, especially on Monday and Tuesday. I was hoping to send you new portraits, photos, post-cards, etc., but my 'artist' is desperately slow.

Four little cards taken from the new window at St. Loup are charming. Come, then,—announce to us your arrival. Otherwise, I will believe that you are lost to me. Consider, I pray you, that I have not a long time now to spend in this poor world.

Devotedly and affectionately in Xt.,

E. VÉNARD, Curé d'Assais."

The Celebration at St. Loup will be reported in our December issue.

THE NORTH POLE DIOCESE.

DURING a recent brief sojourn in Newfoundland, the Director learned at Harbor Grace that along the North shore of Labrador there is a tribe of Eskimos still heathen. Territorially these poor savages belong to the Harbor Grace diocese whose line, we understand, continues to the North Pole.

The priests of this diocese are doing valiant work for souls among the fisher-folk of Labrador during the summer months, and with their own scattered population all the year round. These priests, however, are too few. They do not number a score and yet the Newfoundland Catholics are full of such faith as should easily beget vocations to the apostolate.

Why cannot Newfoundland, the diocese of Harbor Grace, for example, produce more priests? The answer is a simple one. It has not the means to educate them.

Scores of vocations have thus been lost to the Church, for the Newfoundland people represent as high a standard of faith and morals as can be found in the world. Purity is a prevailing virtue there, drunkenness is most rare, and murder is practically unknown; but the people are poor.

A new suit of clothes is an event in a lifetime for some of the good fishermen, whose supply of dollars is often scant for the winter's food and fuel. It is difficult, practically impossible,

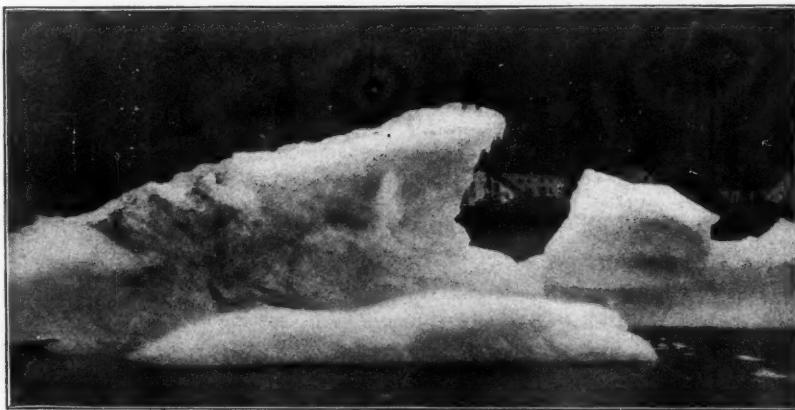
are compelled to spend their poor lives fishing for food.

In an interview which the Director had with Fr. William Finn, who assists the bishop at Harbor Grace, this zealous young priest said:

"Year after year, we have the heart-breaking experience of poor Catholic souls going to their God without a priest to say a last consoling word. And this lamentable fact is due to the extensive territory of our immense diocese, the sparsity of its population and the scarcity of priests. The climate is so severe in winter and transit so extremely difficult and dangerous, that only boys born and reared in these surroundings can make successful missionaries in Newfoundland. Our people are very poor and consequently we find it difficult to educate boys for the priesthood. We have an '*ecclesiastical students' fund*' started now three years, but so pressing are our needs, so imperative the demands that we can barely creep along with the little charities of the poor that go to make the fund. We used to have two places at the Propaganda College, but since we have been cut adrift by the new regulation, we have, I fear, lost these."



THROUGH the generosity of the translator, Frederick Ozanam's book for invalids, "*The Bible of the Sick*," has been placed in our hands, so that whatever profits accrue from



ICE-BERGS IN THE HARBOR OF ST. JOHNS, N. F.—A COLD PERCH.

in fact, for the average Catholic father in Newfoundland to give an education to his boy, however strong the youth's aspirations to the priesthood might be. Once in a year the faithful give their mites for the training of priests and place them in the hands of Bishop March. The good bishop does his best but aspirants to the altar, who would be fishers of souls,

its sale may be devoted to the missions. The work appears attractive in green cloth of a restful shade stamped in white. This book will be mailed to any address for fifty cents.



For occasional use keep on your table a copy of THOUGHTS FROM MODERN MARTYRS.

NOTES AND COMMENTS.

THE St. Stephen's Reading Circle at So. Framingham has become interested in foreign missions.



MONSIGNOR Freri's article on 'Foreign Missions' which explained, in the Messenger of the Sacred Heart, the League intention for August, attracted considerable attention and gave an occasion to many spiritual directors to speak a strong word for the propagation of the faith.



IN conversation recently with a Capuchin Father, we learned that after the dispersion of this order in France, forty of its priests went to missions in India.

The Capuchins, we understand, divide their interest in foreign missions so that each province labors to supply men and means for a different mission. Thus, e. g., the French province of Toulouse, supplies the mission of Abyssinia, Africa.



A NEW prayer for Japan was issued by the Holy Office July 8, 1909. An indulgence of three hundred days, once a day, and applicable to the Souls in Purgatory has been attached to this prayer which reads as follows:

"O Mary, shining Morning Star, who, when first appearing on earth didst signify the approaching rise of the Sun of justice and truth, deign to throw light sweetly on the people of the Japanese Empire, that, darkness having been dispelled from their minds, they may faithfully recognize the Brightness of the Eternal Light, thy Son, our Lord Jesus Christ. Amen." (Three hundred days, once a day, applicable to the Souls in Purgatory.)



A WORK in three volumes is on its way from Japan—the gift of Bishop Berlioz. It is a series of illustrations by the Japanese artist Okyo of whom the Bishop of Hakodate writes:—

"The maximum of ideas in the minimum of strokes is his characteristic. Correction of detail is to him of small importance. When his work is examined at close range, you will find in his pencil-stroke a remarkable strength of arm."

I say 'of arm' because the movement is of the arm and not solely of the fingers.

Though these sketches seem quite grotesque one always finds at length a certain harm in them. The psychology hidden there has also its own interest."



For books and subscriptions, address The Propagation of Faith Office (Bureau), 41 Malden Street, Boston, Mass.

Photogravures of our recent martyrs are also kept on hand and will be mailed, in leather frames, on receipt of twenty-five cents.

MONSIGNOR Patterson, V. G., brought into the Diocesan Office recently a little chalice, about six inches high, inscribed to the memory of well-known Catholic gentleman who died recently in Cambridge, Mass.

Two friends of the deceased, sisters, conceived the idea of sending to some needy missionary, a gift equivalent to what they were at first inclined to spend in flowers. This gift, they decided, should take the form of a memorial chalice, which is now being forwarded to Eastern Asia for the use of a native priest, who will be requested to remember at the altar the soul of the deceased.



THE "BIBLE OF THE SICK" is evidently attracting attention. Since our last issue copies have been sent here and there to many invalids at the request of their friends.

The Rev. Joseph Bruneau, S. S., who translated this excellent work of Frederick Ozanam is now at St. Mary's Seminary in Baltimore. The profit of Fr. Bruneau's book will still be apportioned to our work for missions to which the translator has been much devoted. While we regret that so earnest a friend has left Boston, we are pleased to feel that a larger and wider field in Baltimore will give to him an opportunity to scatter the seed of mission-interest.



THE Lolas are a people in the Southwest of the Chinese empire. A dictionary of their language, the first of its kind, prepared by Fr. Paul Kal, a Missionary Apostolic in Yunnan, has been lately published from the Paris Seminary Press "Nazareth," in Hong Kong.

The author began his work in 1888, a stranger among these people whose spoken language he had yet to learn and whose books and manuscripts he had to decipher. When he had mastered both the spoken and written word, Fr. Kal composed a catechism and a prayer-book. These were engraved on wood by native Chinese workers.

THE Chinese Catholics of Boston have lost their zealous organizer and director, through the appointment of Fr. Walter J. Browne to Maynard.

Fr. Browne has certainly been doing an apostolic work, and when we consider that he started and persevered with practically no help other than the grace of God, and his own zeal for souls, we believe that his work can be called remarkably successful.

Within a few years, and with no knowledge of the Chinese tongue, Fr. Browne, aided by several earnest young Catholic men, has baptized some fifty-six Chinamen.

And he has kept his flock together, for few have turned away. Some, however, have gone to other cities, eight or ten have returned to China (provided with letters of recommendation to Catholic missionaries) and three have died, in their adopted faith, one on the way to his home, the others, fortified by the Sacraments, at our hospitals.

Our readers and many others will now be interested to learn that His Grace the Archbishop of Boston, has provided for continued work among the Chinese by appointing Fr. Redican, our fellow-labourer in the Propagation of the Faith work, to supply their spiritual wants.

The Rt. Rev. Monsignor McQuaid, rector of St. James' Church, will also be interested. It is within the lines of this parish that Boston's Chinatown is located, and quite near Mgr. McQuaid's residence are the present humble quarters of our good Chinese Catholics, who occupy two rooms on Kneeland St., near Harrison Ave.

We are glad that His Grace has attached this special work to that of the Propagation of the Faith. The two unite naturally and the information, received through letters, books, pamphlets, photos, etc., etc., from China at the Diocesan Office will be found helpful.

Note.—These good Chinese, always generous, have just presented our new office with a tea set, a basket cozy, and a pound of tea.
—ED.

AFTER each issue of THE FIELD AFAR we have almost invariably received from some priest a special order for a large number of copies. We believe that repeated appeals will soon bring to the aid of this little paper a similar response from many, because the foreign mission activities of the Catholic Church are as varied and interesting as they are attractive in their purpose, to a Christian soul.

It is money well invested when twenty-five dollars are expended in a parish for 100 subscriptions to this messenger from the wilds. The seed thus sown may not produce immediately a single apostolic vocation, but the ideal of priestly life, of sublime self-sacrifice and unstinted charity cannot fail to re-act beneficially on the individuals and on the parish life itself. Try it. The prayers of the missionaries will be with you.

FROM THE MISSIONS.

THREE are seven Capuchins from Canada in Abyssinia. They were educated in Ottawa although all were born in France. Before leaving Canada, they acquired a working knowledge of English.



A YOUNG Japanese was ordained recently at the Seminary in Nagasaki for the diocese of Osaka. His name is Damien Takeno and he will replace one of his Japanese confrères, Fr. Barthelemy, a saintly priest, who died last year in consumption.



FR. BIRRAUX of Osaka diocese is making headway through conferences which he gives with the assistance of some neighboring priests. Fr. Birraux says that many people attend these "sit-ins," at which doctrinal pamphlets or leaflets are distributed.



It will be noted in another column that we have announced our intention of securing subscriptions for 100 more missionaries. Fifty cents a year, the regular subscription, is all that we ask; and for this we are depending upon the generosity of our readers. If, therefore, you see your way to it, make your remittance an even dollar and instruct us to apply one-half to some missionary.



A STRIKING example of the axiom that the 'blood of martyrs is the seed of Christians' may be seen in the mission of South East Chih-li, in China. It was in this section of that vast empire that the Boxers were especially cruel and thousands of Christians were massacred about the year 1900.

The figures which follow are taken from a brief report just received from China and give the entire and progressive number of Catholics in this one vicariate, S. E. Chih-li.

In 1857.....	9,505
" 1860.....	10,030
" 1870.....	19,612
" 1880.....	29,034
" 1890.....	38,005
" 1900.....	50,875
" 1907.....	62,454
" 1908.....	65,024
" 1909.....	68,631

Lest any of our readers should, from the above figures, conclude that this district is very nearly evangelized, we may say that there are more than seven millions of heathen still waiting for the light in that small section of the country.

IN *L'Echo de Chine*, a newspaper published at Shanghai and representing French interests in the Far East, a recent article points to increasingly favorable conditions in China.

Referring to the interior of the country, the writer of this article says that everything indicates peace:

"I am persuaded that many would come to China if they knew the peaceful state of affairs that exists. I am glad to see by the *Pilot* and *Sacred Heart Review* that you are endeavoring to arouse vocations for the foreign missions, and hope for the sake of the hundreds of millions "who are in darkness and the shadow of death" that you will succeed."

dear departed Confessors of Nagasaki, and among them I met the very Judge and torturer, an old official of the previous feudal province of Kanamori-ichirin. I questioned him many times about the staunch faith of those poor countrymen of his who had so gloriously withheld his remonstrances for their apostasy. "Truly," he said "I was obliged to admire their courage and was sorry to be compelled to push my cruel duty." This man evidently did not mean to be cruel, he did not understand the work of God in these noble and humble victims of his tyranny.

It all seems a dream now. But by the blessing of God, through the merits gained on the spot of this gaol at Tsuruano, I counted to-day three villages whose inhabitants beg me to preach to them "the faith of the prisoners of Buwano" as they say when inviting me.

Near this little city is the village of Jifuka Mura where Petro Mara, a physician, works with ardent zeal to gather his friends



THE FIRST MARTYRS OF JAPAN.

It is good to get an encouraging word from Japan occasionally and to feel that there, as elsewhere, are to be found among the natives, souls sympathetic and appreciative, capable of realizing and following the precepts of the Gospel and its counsels as well.

Fr. Villion, the writer of the following letter, is an old missionary in the diocese of Osaka, who has long been engaged in the study of Buddhism, to which he has applied himself ardently in the spare moments left him in an active search for souls. Fr. Villion dates his letter from Tsuruano and writes on the occasion of a short pilgrimage which he had just made to the gaol where many Catholic Japanese suffered during the last persecution of 1870:

"When I came to this mission for the first time in 1890, I found many of the people who had witnessed the trials of our

and prepare new neophytes in the best families.

Candid souls and sincere natures we still find among those poor heathens. Worthy indeed to be loved truly, even when you find them deeply entangled in their idolatry for they are unaware of it themselves. Unfortunately we have not the means to put catechists in these villages, so we minister to them as we pass through. They run to meet me on the mountain roads as soon as they see 'the old pony and the old Father,' as they say.

The generous alms received from Boston in February, gave me the means to advance a great deal my work of Buddhism, the publication of which should be a great resource for our mission expenses.

If any generous souls give you further means towards this work I could, without delay put the first volume in the hands of the printer. In union of prayers and with deep thankfulness believe me,

Your humble old servant,

A. VILLION.

* * *
A missionary's gratitude will mean
a missionary's earnest prayer.

MISSION READING CIRCLE.

WITH Autumn activities in full swing we remind interested readers of the mission-study idea.

Why not form a Mission Reading Circle this year? It will take very little time and will afford pleasure and instruction, as well as edification.

To any so inclined we extend our services and repeat the following suggestions:

1. Classes should be confined to ten or twelve persons who could meet in some common room, where such was supplied by the parish, or in the different homes. These meetings should cover ten weeks, successive if possible.

2. The director or directress of a Circle should be interested spiritually as well as intellectually in this great movement, and should be able to persevere in spite of discouragements and occasional withdrawals.

3. Each member should have some special duty to perform, e. g., recording the progress of meetings; looking up locations on maps; collecting data; forming the scrapbook; reading letters, etc.

4. Information and material, pamphlets, books, photos, post cards, etc., will be supplied from the Diocesan Office at the bare cost of material, which to each member need be only an inconsiderable item.

Lesson No. 4.

CATHOLIC AFRICA.

HERE is a map of Catholic Africa, the first to our knowledge prepared in the English language. Trace it into your scrap-book. We have taken it from the "Catholic Encyclopedia," in which may also be found a lengthy article under the title "Africa."

THE NUMBERING.

Recalling the population of the Earth as, (in round numbers) 1500 millions, we may take the Encyclopedia figures, which give a population in Africa of from 160 to 200 million souls. Fully two-thirds of these people are *black* and these are distributed all over the continent, although unevenly. They are especially numerous in the valleys of the Nile and of the Niger Rivers and around the great inland lakes. The white people in Africa include English, Irish, German, French and other Europeans, together with Boers, Moors, Arabs and their descendants. Note these facts.

THE AREA.

For an idea of the size of Africa remark that it is three times that of Europe and five times as large as the United States. Trace on your map three great rivers, the Congo, (sometimes spelled Kongo), the Niger and the Nile. Africa is said to be the least travelled of any country and one can go for days and even months in its dense forests without a glimpse of

the sky. In the north, however, we all remember the location of the great Desert of Sahara.

Most of the continent is an elevated plain surrounded along the coast by a narrow belt of low-land which is quite unhealthy. Locate the Ivory Coast and the Gold Coast.

THE CATHOLIC CHURCH IN AFRICA.

Many of us do not realize that the Church was once represented in Af-

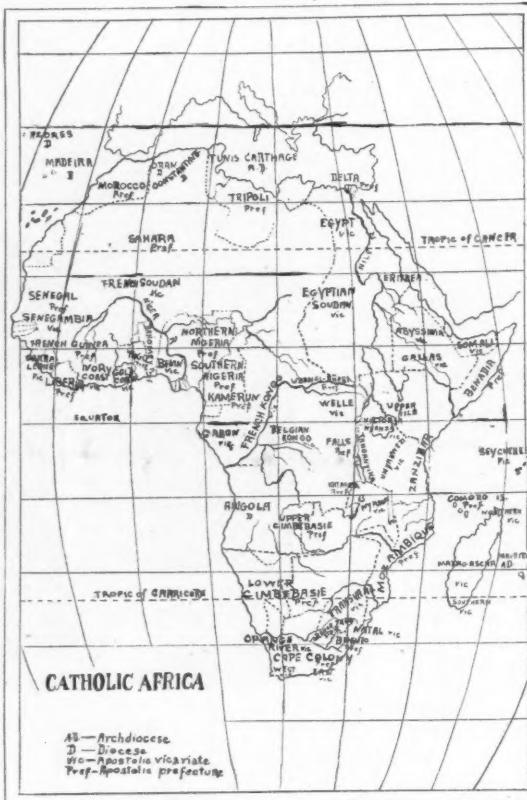
rica by 800 Episcopal Sees and by such men as St. Clement, Origen, St. Athanasius, St. Cyril, Tertullian, St. Cyprian and the great St. Augustine. The heresy, called 'Arian,' ruined this splendid Church of Northern Africa; and the loss of the true faith here has been ascribed to the selfish spirit of African Catholics, who, as St. Augustine reminded them, seemed to think that Christ came *only for the Africans* and gave no thought to the spiritual need of the millions outside who were waiting to receive the good tidings. (Look up St. Augustine's life).

AN ADVICE.

Bring out your geography, now, however old and worn it is; or get one from some source or other, and read

the text on Africa so as to become somewhat familiar with the main facts concerning this interesting continent. Also locate some of the places occupied by missionaries whose names appear from time to time in THE FIELD AFAR, e. g., Upper Nile, (Bishop Hanlon's Vicariate); Abyssinia; Liberia; Sierra Leone.

In our next lesson we shall give some idea of the disposition of Catholic forces, priests, brothers and nuns, in different parts of this great continent.



MAP OF CATHOLIC AFRICA.
(Reproduced from the *Catholic Encyclopedia*.)

Some of our teachers are beginning to realize the bearing of mission-knowledge on geography. A glorious opportunity lies to-day within reach of our teaching orders. It would have been seized long ago had the material been at hand.



QUESTIONS are coming,—a good sign of awakening interest. Here are a few, with the answers, which have already been sent to inquirers:

What is the name of the Sister who wrote the letters "A Sister of Charity in China?" Sr. Xavier Berkeley.

Her name in religion? Sr. Xavier.
Her name before she became a Sister? Miss Berkeley.

Her address? Catholic Mission, Ning-Po, China.

Who is the Vicar-Apostolic of North Kiangsi? Rt. Rev. Paul A. Ferrant.
What city is his place of residence? Kieou-Kiang.
Of what order of priests is he? C. M.—Lazarist.

FROM OUR AFRICAN MAIL.

TO our good friend, Mother Paul, there went early in the summer, towards the close of school time, letters from two Academies, one from that of the Sacred Heart, Commonwealth Ave., Boston, or rather from two little ladies who attend the school; the other from Wellesley Hills,—Academy of the Assumption.

In return Mother Paul has sent gracious letters which we have forwarded to her benefactors.

We reproduce the acknowledgment to 'Katherine and Nan' who, as we recall, asked to have named 'Hilda' some black baby in return for a gift which they sent to Uganda.

Mother Paul answers:

Uganda, B. E. Africa.

"My own dear little American friends
Katherine and *Nan*:—

How sweet of you to have sent me such a nice welcome letter! Thank you very much indeed for it.

We expect to get some new babies from the country very soon and two shall be your babies and named as you direct.

Katherine, your baby will be named 'Margaret,' and *Nan*, your little girl shall receive the name you want her to get in Holy Baptism—'Hilda.'

The natives here cannot say *Margaret*. They always say 'Maragarita,' which sounds prettier, don't you think so? And though none have yet received the name 'Hilda,' they will be pretty sure to pronounce it 'Ileda,' for they cannot say any word with 'H' in its spelling. You know, my two little darlings, the language spoken here is very unlike our own. The language is called 'Luganda,' and it is spoken only by the Baganda—the tribe for whom we work.

Some are beginning to learn English but it sounds very strange to our ears, because these people must end every syllable with a vowel. So they say 'yessie' for 'yes.' When we teach catechism we say: 'Ani yaku-tonda?' They reply, 'Katunda Yautonda.' Now I'd better tell you at once, that the above question, if asked in English, would be this: 'Who created you?' The reply is: 'God created me.'

We all had to begin our work here by learning what we could of the language, so that the natives might understand what we had to say to them. It was a very difficult lesson. The people are such good Catholics here that it would make you both very happy to see them.

Pray that your babies may grow up beautiful in God's Most Holy Sight. For He loves them and died for them and He longs for the salvation of their souls which are just as precious as if they were in bodies as white as snow. Pray also for me.

Your Grateful and Loving Mother in Xt.

MOTHER MARY PAUL, O. S. F.

From the letter to Wellesley Hills, we take this interesting extract:

"Forgive me, now, if I ask you a question. Did you ever taste plain boiled pumpkin? You did not like it I know. Well, the green bananas, boiled, taste very much like pumpkin unseasoned. That is the staple food here and the natives rejoice

in it. To this they add beans, a very coarse hard maize, quite yellow, which, at home, would only be given to chickens. Sugarcane in half-yard sticks is brought by the school-children as luncheon. These people drink very little water and (alas for us!) use still less for bathing their bodies. Instead of water, they groom themselves with the beaten pulp of the banana plant, then smear their bodies with rancid butter or other fat just as foul-smelling. So we find no special attraction either in their food or bodies. But oh! their souls. They are so fervent, so childlike, so contented, that one is wholly satisfied in seeing them and in witnessing God's most wonderful and abundant gifts to them. They do not know what *human respect* is; otherwise, they could not with such true simplicity, walk along the high-roads saying their rosary and wearing scapulars over their garments. Indeed their Religion is their dearest treasure and they are most anxious to show that they are faithful members.

Make application at your Public Library for

"An American Missionary" (in Alaska.)

"Where the Fishers Go" (Labrador.)

"A Modern Martyr" (of Tonkin.)

"The Field Afar" (a bi-monthly periodical.)

All of the above are published from the Propagation of the Faith Office, 41 Malden St., Boston, Mass.

FR. ARNOLD WITLOX, a young Holland priest, in British East Africa, writes us a description of a Confirmation ceremony in his church at Kakamega.



"Virgin, conceived without Original Sin, pray for us."

In a few more years, you will be taking your places in the world, following the vocation it may please God to send you. And, as I am now past fifty-two, it is not improbable that in a few more years, my labor in the world will be over. Therefore, let me beg of each dear young friend to be mindful of the missionary work our Sisters are doing here, and give them what help and encouragement you can. It is hard to live here, but if good is to be done, we must try to live and uphold the work entrusted to us. And in that we depend upon the charity of those at home and to whom God will not fail to send his inspirations. Tomorrow we commence our novena in preparation for the feast of the Assumption and we shall make it as a little offering to our Blessed Mother for each one of you.

Pray for me, and for our Sisters and work."



One who helps an apostle becomes an apostle.

Some of the English officials travelled two days to be present and after the elaborate services, which included a Solemn High Mass, these officials visited the school in company with Bishop Hanlon. They found 140 pupils (100 boys and 30 girls) most of whom could read and write.

The officials as well as the Bishop were surprised on this occasion when, as they were leaving the school, they heard the unmistakable air and words of "For he's a Jolly Good Fellow."

READ
An American Missionary in Alaska

An interesting account of Fr. Judge's adventures and labors.
293 pages, 16 illustrations. Bound in cloth.
Price, Postpaid, One Dollar.

GIRLS' SUICIDE IN JAPAN.

EVERYBODY knows how easily the Japanese throw away life, even under the most futile pretext. But nobody in a Christian country can imagine how many young girls commit suicide in the land of the Rising Sun. Nearly every day the papers announce the end of one or several of those unfortunate creatures.

Strangest of all, most of these are innocent peasant girls whom the prospect of an easier existence has attracted from their villages to the large cities. Working in the marshy rice-fields with a crying baby always on their back, eating food that would disgust even a Trappist, and taking at night insufficient rest in a smoky and dirty hut, these are hardships unbearable to an intelligent and aspiring maid.

But in the cities even greater hardships await them. "Most of these girls," says the *Japan Times*, July 27th, "are employed in the weaving factories. The treatment they receive is anything but kind and merciful, and instances of cruelty by the employers are reported every day. The consequence is that the unfortunate girls, ashamed to return to their homes, put an end to their life."

Poor girls! At school they had been taught to believe firmly in the divinity of the Mikado. But one may ask what kind of help such a belief can afford in a moment when trials and sufferings crush the human heart?

M. STEICHEN,
Yokohama.



A REASON FOR MISSIONS TO NON-CATHOLICS.

ONE of our frequent correspondents in the Archdiocese of Madras, writes from India:

"I can't tell how happy we feel experiencing that we are not forgotten by the American Catholics, but that they follow our struggles and difficulties. The work is going on all right in this my new mission. However, it is an up-hill work, especially on account of the great influence the Protestants have in these villages. If I had only to fight heathenism, things would not look so bad; but wherever we go, we meet Protestant native teachers and schoolmasters. American Protestants, who have a strong hold here, seem to have plenty of money. You can now understand how happy we feel when we are helped by American Catholics in our fight against the Protestant American dollar."

I need not tell you how difficult it is for these poor uneducated Pariahs to make out at once, which after all, is the true religion of Christ. Some say: 'So Christ is here'—while others tell them: 'No, he is here.' Is it a wonder that they don't know where to go and that the upshot is that they go to him who can do most for them? He who can give them a school, a teacher, he who can help them when they are in distress, will have them.

May God help those priests in Europe and in America who do their utmost to make conversions among the Protestants! Daily, I remember them in my prayers. As soon as Protestantism will have died out, the work of the Catholic missionary will become far easier.

However, God blesses our work. Within a few years, we had 600 converts. Only yesterday, I visited, with a sister, a new village, a Pariah hamlet. We have all hopes that many of them will start learning their prayers. The more villages we can take up the better.

If we once get a footing in a village, we remain there; and if we can establish a school, we are assured that Catholicity will flourish in the end in that village.

THE FIELD AFAR came safely. I took special notice of your request to remember the souls of the benefactors whose names you gave on page 14.

Thanking you once more, believe me,
Yours in Xt.,
J. AELEN, JR."



DREAMING OF CHINA.

A LONG time ago when I was a youngster China was the country of my dreams.

At school, in place of learning my lesson as I ought to have done, I was constantly reading copies of the *Annals of the Propagation of the Faith*.

It always gave me keen pleasure to hear any one speak about China, and I wanted to give all my spare money to the missionaries who occasionally visited our parish asking us to help save the Chinese babies.

To-day my wish has been granted, and I am here in China sure enough,

FOR YOUR SUBSCRIPTION send fifty cents in stamps, if you prefer; or a one dollar bill for two years. Why not, at the same time, suggest some possible subscribers whose hearts might warm to The Field Afar, and whose minds are large enough to embrace it?

If in addition to your receipt for a single subscription, you desire "Thoughts from Modern Martyrs," or "The Bible of the Sick," send one dollar.

sums for devil-worship while all kinds of misery go unrelieved.

The Chinese say that Canton is the Jewel set on the River of Pearls. There is a lot of mud on this precious stone.

I have witnessed many trying scenes in this country; orphans absolutely abandoned, who rarely smile and whose existence seems marked from the beginning with the seal of suffering. I have made every effort to teach these little ones the joy of a Christian life. I have already established workshops and homes for some but I have to refuse children children every day, as I have accommodation for no more than 71. These I keep until they are old enough to marry.

I see by the newspapers that the clergy in America recognize the necessity of industrial schools. Here more than elsewhere these are necessary because the fruit of our labor is very satisfactory.

EM. LÉVÈQUE, Canton, China.



FATHER LÉVÈQUE AND HIS YOUNG CHARGES.

and actually occupied in the direction of orphans. Yes, I am in China, but in circumstances that are pitiable.

At Canton they spend enormous

Pray for the missionaries on the field; and pray that their ranks may be strengthened by the ardent faith, the sinew and brains of American Catholic youth.

OUR YOUNG APOSTLES.

FR. FRANK BURNS is already well known to our young readers who will be glad to hear from him again:

MY DEAR YOUNG APOSTLES:

Now I am sure you would all be delighted to take a walk in Uganda on a nice afternoon and see for yourselves this famous country. Still, as this is impossible at present, you must rely on your correspondents in the field afar of big tropical Africa. If you were to journey along the highroads of Uganda you would come across parties of natives journeying to and fro, and on the necks of many you would notice rosaries, crucifixes and scapulars. These are the Catholics of Uganda, for our Muganda Christian goes in for the externals of his religion, and nothing pleases him more than something big in the shape of a crucifix or a rosary of large beads.

Again, if you were especially observant you would discover among the passersby a few minus ears and noses. This is not the result of disease, but of cruelty on the part of past rulers. In the olden days when Uganda was entirely under the sway of heathen kings, disobedience on the part of a subject was severely punished. The unfortunate offender was seized and his ears or his nose paid the penalty of his disobedience. Among the officers of the court, there was one in especial demand, who was consequently held in great fear on account of his power. This was the "Mumboa," or Lord High Executioner. He and his assistants were always present at the royal feasts and meetings of the Council and no one attending these big functions could promise himself a safe return to his home. If an unfortunate servant made a slight breach of etiquette or displeased his royal majesty a nod to the Mumboa was sufficient, and the unfortunate offender was seized and instantly despatched.

These cruel methods have long since been abolished and the only relics of that barbarous period are these mutilated travellers one sometimes comes across on the highroads of Uganda. It would be rash, however, to consider that such and similar cruelty has been entirely abolished in this big continent. There are, undoubtedly, countries in Africa

where cruel practices are still in vogue and where native rulers enforce their orders and keep up their power by similar methods. By extending missionary work in this big Dark Continent the power of cruel rulers will be abolished and man shall be taught to love and respect his fellow-man.

Your fellow-Apostle in The Field Afar,

FRANCIS M. BURNS.



A FORMER MUMBOA.
(Once an executioner, now a devout Catholic.)

OUR OFFICE HOURS.

Week Days.....8.30 A. M. to 5.30 P. M.
Sundays.....2.30 P. M. to 5.30 P. M.
Public Holidays...10 A. M. to Noon.
Evenings—by appointment.

AT

41 MALDEN ST., - BOSTON, MASS.
(The Cathedral is the nearest car-stop.)

Our Exhibit Rooms will be open to all, young and old. They will contain treasures, of interest to many classes of people, and will, we believe, be a continuous lesson on Catholic Foreign Missions.

As announced elsewhere, we will extend special invitations to colleges, schools, Sunday-schools, and societies, but, first of all, we wish to recognize our faithful co-operators in this work for souls,—our promoters, special and perpetual members, whom we will strive to reach through the Reverend Directors in the various branches.

In the meantime the occasional visitor will, as heretofore, find the latch-string open at 41.

Our new French edition of Théophane Vénard's life has many additional letters supplied by his brother.

Price, ONE DOLLAR, postpaid.

Postage stamps are acceptable for all remittances.

Boys who are interested in our work for missions may be encouraged to write to Fr. Ignatius, who will answer each in turn. They may ask questions or express ideas about the missions in general or about any particular country.

PERHAPS our readers will recall the appeal made for a parlor organ to be sent to Uganda.

It has been announced in a previous issue of THE FIELD AFAR that a speedy response came from an organist in Boston and that, after some delay, caused through a shipping error, the 'music-box' was on the right road to its destination.

Mother Paul now writes:

Franciscan Convent,
Nsambya,
B. E. Africa.

"The Estey organ arrived without an injury or a scratch. It is admired by everyone and is a joy to us. Already there is a marked improvement in the children's singing. If the donor could hear them I am sure he would say there is *still* room for improvement. Their voices are most peculiar, having all quarter tones, which we cannot yet control. But with the organ, we hope to change this in the children's voices.

As a start in this direction, they were taught two new hymns which they had never heard before. These were sung for the first time on the feast of Saints Peter and Paul, the patronal feast of this mission.

His Lordship pontificated and gave confirmation to two hundred and fifty natives. We had new decorations on the high altar and were ourselves 'charmed' with the children's singing.

It was most fortunate that just at the right moment it was announced to us that one of Col. Roosevelt's party had arrived. He attended Pontifical Mass, and afterwards came over to the Convent. It was indeed a joy to me to welcome an American, and his visit, though very short, was equally pleasant. He saw the school, heard the history of our Estey organ, visited the infirmary and seemed satisfied with our small efforts.

I wanted to send you a photograph of the organ at home, and that is why I waited to tell you that it had come. But I must not delay longer to thank you and Mr. — for the real benefit you have bestowed on our school and its teachers.

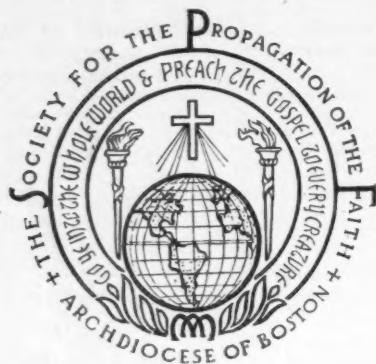
I send you herewith a photograph of our latest class of First Communicants. There were seventy-two happy children.

A new class is now being prepared, and they seem very much in earnest. We are always having new children, which is rather discouraging to teachers, as we can never work them up to more than the three 'R's' and even in those subjects, their knowledge is very limited. Their great care and effort is to prepare themselves well for the Sacraments and to learn their Catechism.

Pray for us, and always believe me to be,
Your grateful servant in X.,
MOTHER MARY PAUL, O. S. F."

* *

Wear our S. P. F. pin. It is dainty, in blue, gold, and white, and costs only twenty cents.



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

DIRECTORS IN THE ARCHDIOCESE OF BOSTON:

REV. JAMES ANTHONY WALSH.
REV. JAMES J. REDICAN.

Address:

PROPAGATION OF THE FAITH OFFICE,
41 MALDEN ST., BOSTON, MASS.
(Cathedral Precincts.)

SOME of the Reverend Directors in charge of propagation work in various parishes, have asked to be put in direct correspondence with missionaries.

Names and addresses have been supplied from the fields in Africa, China, Borneo, and Japan. The Diocesan list of correspondents is large and there are many missionaries who would welcome a letter of greeting from an American priest, and who would in return send interesting news for occasional reading at the branch meetings.

* *

WANTED. PROMOTERS AND
MITE-BOX HOLDERS.

Although for the last eleven years, efforts have been constantly made to arouse among the good Catholics of the Boston Archdiocese, effective interest in outside missions, there are yet scores and hundreds, let us say thousands, of the faithful, who, up to the present, are blind to the need and quite unconscious of their opportunity to relieve it.

Some of these have never heard an appeal for practical interest in the missions. Others have allowed it to pass, intending, doubtless, to 'do something' later on.

Catholic people are well disposed. Your word may be the one influence necessary to bring into our ranks a sympathetic worker—perhaps an apostle.

READERS of the *Annals* will not find our *special donations* listed in its pages. The *Annals* record only the monies which pass through the hands of the Lyons Society for the Propagation of the Faith, and we send *directly* to the beneficiaries all designated gifts. Thus, e. g., if we receive ten dollars for Bishop Berlioz in Japan, the offering goes to him without delay, and is acknowledged immediately on its receipt. When requested, as may happen in the case of a legacy, a second receipt is obtained for the sender.

We have found this method much more satisfactory to all concerned.

In the meantime, as heretofore, the dues, ordinary, special and perpetual, in the Lyons Society are regularly forwarded to the Central Director and disbursed from Europe.

* *

VISITORS to our new offices will probably be surprised to find a goodly collection of souvenirs from the foreign missions. Articles have been coming from time to time, and though always carefully noted and gratefully acknowledged, many of these interesting things have been hidden, waiting for the opportunity which an increased accommodation will now afford.

The Propagation of the Faith Directors hope gradually to encourage all classes of our Catholic people, (and their non-Catholic friends for that matter) to call and inspect our mission-exhibit rooms.

Through the Reverend Clergy, and the Sisters we expect to extend a welcome to children and their elders, above all to promoters of propagation work, and we believe that much good will result, not only to the cause of missions but, reactively, to the parishes thus represented on our list of visitors.

"It is as good as a mission," said one worthy man who had looked over our little offices at his leisure, "It is as good as a mission to get a line on such types of uncomplaining self-denial, and such sublime faith in God, as these photographs and relics reveal."

Wherever our readers may live, we assure them that when in Boston, they will find a welcome, and much to interest and edify them at 41 Malden Street.

* *

Teachers who wish to make their geography classes more interesting are invited to correspond with the Diocesan Office.

OUR readers are asked to pray for the benefactors whose names we print below.

Mrs. Bridget Ford, Catherine Moriarty,
Mary Ahern, Mary Driscoll,
Mrs. Rose Graham, Moses A. Colfer,
Mrs. Caroline Nall, Charles A. Nall,
Mdme. C. Charron, Margaret Dowd,
Mdme. E. Charron, Mrs. Harrington,
F. W. Chisholm, Mary Scannell,
Elizabeth Murphy, Michael Rooney,
Patrick Twomey, Bridget Allen,
J. H. McCaul, Jr., Mrs. M. A. Sheehan,
Martin McHale, Mrs. M. McLaughlin,
Mrs. M. Hickson, Mrs. Julia D. Kerin,
Margaret Kiley, Mary Brennan,
Margaret Driscoll, Ellen Pirior,
Margaret Hughes, Mrs. John J. Foley,
Patrick F. Derby, Mrs. Delia Lannan,
Michael McDermott, Ella Hurley,
Frank Schell, Patrick Cassidy.

* *

We are pleased to announce that our work has been remembered lately in the wills of Mary Fitzgerald, Catherine Lanagan, Mary Collins, Bridget Fay, Catherine Jones and Patrick Cassidy. We recommend these benefactors to the special prayers of our missionaries and of all interested in their labors.

Through Mr. Daniel McSweeney of Boston, we have received the residue of the estate of Margaret McSweeney, late of Concord. Besides an apportionment for Masses, our work for the propagation of the faith will be thus benefited to the extent of more than two thousand dollars.

Catholic missionaries will certainly not forget the soul of the Christian woman who has provided so generously for the work of the apostolate, and we take this occasion to express our special thanks to the executors, who has waived his percentage in favor of the missions.

Legacies should be made out to the Boston Diocesan Director for the Propagation of the Faith. Headquarters: Cathedral Residence, Boston, Mass.

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44 Boylston St., - Boston, Mass.

From various sections of the United States and occasionally from foreign countries appeals are made to the Reverend Clergy, to Religious Communities and to individuals among the laity. The Diocesan office is the authorized channel of missionary contributions and the Director will gladly give information regarding the appeals and will forward all offerings. In this way the interests of the charitably disposed can be best safeguarded.

We call the attention of our Reverend Directors to these special rates allowed for several subscriptions to THE FIELD AFAR, see p. 4.

THE MISSION LITERATURE QUESTION.

IN answer to our request for lists of books in English, bearing on the subject of Catholic Foreign Missions, we have received from B. Herder & Co., of St. Louis, a marked catalogue. From ten indications, among the hundreds of books announced, we can add to our list only the following:

"First Book On Idolatry," paper Net \$0.25
"Life of Fr. Andreis, C. M." (Upper Louisiana)..... " 1.00
"Life of Fr. Colin, S. M."..... " 1.25
"Life of Las Casas"..... " 1.00
"Children of Mary," (A Tale of the Caucasus)..... .45
"The Ship Wreck" (A Story for the Young)..... .45

H. L. Kilner & Co., of Philadelphia, write that they have gone over their publications, and find, as possibly suitable for our purpose, seven books on 'Foreign Missions,' one pamphlet on 'Foreign Missions,' and two books on American Missionaries.

So far as we can make out no one of these books on the Foreign Mission list is what we seek, and the pamphlet on Foreign Missions is the "Life of Fr. Thomas Burke, O. P." (Would not the subject smile if he were still in the flesh?)

We have sent, however, for the two books on American Missions.

"The Catholic Pioneers of America," by Murray..... \$1.00
"Père Jean," or, "The Jesuit Missionary"..... .75

Finally from a correspondent we have been presented with a list which has set one of our good friends, a Catholic publisher, racking his brain. From this list we select the following titles:

"Life of Henry Dorie," by Baudry.
"Missions in Japan and Paraguay," by C. Caddell.

"Saint Francis Xavier," by Fr. Coleridge, S. J. 3 vols.

"Missionary Labors of Mgr. de Mazenod and the Oblates, M. I.," by Mgr. Cooke.

"The Apostle of Abyssinia," by Herbert.

"The Ven. Joseph Marchand (Martyr)," by Jacquet.
--

"Mgr. Berneux of Korea," by Pichon.

"Francis Wellington," by Reay.

"The Catholic Church and the Kaffir," by Bishop Ricard.

"Missions in South India in 1885," by Strickland.

"Pictures of Missionary Life," by Thompson.

"Trappist Missionaries among the Zulus."
--

"Missions of the Zambezi," by Weld.

"Dominican Missionaries in Japan," by Wilberforce.
--

"St. Lewis Bertrand," Apostle of New Granada."
--

"Indian Missions," by Atteridge.

"Bishop Bruté," of Vincennes, U. S.

"Missionary Adventures in Mexico and Texas," by Domenech.

"Fr. Jogues," Apostle of the Iroquois, by Martin.

"Missions of the Rocky Mts." by Louis and Auguste Ruellan.
--

"Missions Among the American Indians," by Shea.

"Indian Sketches," by De Smet.

BATTLING FOR THE FAITH.

FR. NICHOLAS WALTER, an American priest, is in charge of the Bright Star Commercial School of Osaka, Japan.

This school, which is directed by the Marianist Brothers is meeting with steady success. The letter which follows comes in acknowledgment of a small gift. It is brief but illuminating:

"In one of the last numbers you spoke of the Japanese Catholic Review called 'Koye,' 'The Voice.' The review is monthly and contains fifty pages of large type in quarto size. It is well edited by Rev. Fr. Lemoine of the Foreign Missions of Paris. It is an excellent up-to-date, magazine, staunchly defending Catholic principles and answering triumphantly the old and new charges against the Church.



FR. JACQUET AND A STUDENT.
(Fr. Jacquet is Vicar-General of the Diocese of Hakodate and highly esteemed by all classes of people in Japan.)

Thus in the latest number (August), Fr. Lemoine answers an old charge by Dr. Kato Hiroyuki, former president of the Imperial University of Tokyo.

The learned doctor, the doughtiest champion agnosticism ever found in Japan, has discovered and taught his compatriots the following suggestive facts, in a recent speech before a learned society.

1.—*In Christianity, there is no filial piety.*

2.—*In Christianity, there is no patriotism.*

3.—*And if in Europe such things as filial piety and patriotism are known and practised, the fact is owing not to Christianity, but to the inborn goodness of our human nature which has won a victory over Christianity.*

For ten new subscribers we will send to any address "A Modern Martyr."

PROPAGATION OF THE FAITH OFFICE

41 Malden St., Boston, Mass.
(Cathedral Precincts.)

It is not necessary to translate the answer of the 'Koye,' but the objection of Dr. Kato shows you the high degree of enlightenment he has attained, and which he dispenses to his numerous admirers.

The 'Koye' is much read in our school. During the month of June last, our boys, though mostly pagans, took over a hundred copies, and as many more copies of another Catholic review, destined for the children and the young. To encourage Christian literature, I sell the magazines to our boys about half price, which means a material loss to me, but I rely on the generosity of friends abroad to make up for the loss.

Yours most gratefully,
NICHOLAS WALTER."

* * *

SO long as possible, and until Catholic publishers become alive to the growing demand for English books on Catholic Missions, we shall try to keep on hand what few works on this subject have been produced. At present we quote the following:

IN ENGLISH.

BOOKS ON FOREIGN MISSIONS.

	PRICE (Post-paid.)
Christian Missions, by Marshall, 2 vols., net....	\$3.00
Travels in Tartary and Thibet, China, by Huc, 2 vols., net.....	2.00
The Lepers of Molokai, Stoddard..... postpaid	.75
St. Francis Xavier	.05
Théophane Vénard (A Modern Martyr)	1.00
Just de Bretenières	1.00
Thoughts from Modern Martyrs (cloth)	.50
" " " " (leather)	.75
'Love Your Enemies' (A Tale of the Maori Insurrection)	.50
'Prince Arumugam' (A Tale of India)	.50
'Maron' (A Youth of Lebanon)	.50
'The Queen's Nephew' (A Story of Early Japan)	.50
The Cross in Japan (Cecilia M. Caddell)	.75
Japanese Martyrs (Fr. Broeckaert, S. J.) net..	.75
Laurentia (A Tale of Japan)	.75
Dominican Missions and Martyrs in Japan, by Bertrand Wilberforce, O. P., net.....	.40
'Three Indian Tales'	.50
Pauline Marie Jaricot (A Worker for Missions)	1.45

PAMPHLETS ON FOREIGN MISSIONS.

	PRICE
Foreign Missions, by Fr. Ahaus (A reprint from 'The Month')	\$0.10
The Mission Field of the Nineteenth Century, by Card. Moran	.05
The Catholic Foreign Mission Field	.05
Catholic Foreign Missions	.05
English Catholics and Foreign Missions	.05
A Sister of Charity in China	.10
Chinese Wayside Tales	.05
More Chinese Tales	.05
Cardinal Vaughan	.05
Letters of Théophane Vénard	.05
St. Francis Xavier	.05
Fr. Damien	.05
Catholic Church in Japan	.05
Our First Beatified Martyrs	.05

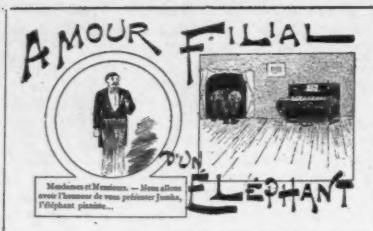
BOOKS ON AMERICAN MISSIONS.

	PRICE
An American Missionary in Alaska (Fr. Judge, S. J.)	postpaid \$1.00
Across Widest America, by Fr. Devine, S. J.	1.65
Where the Fishers Go, by Fr. Browne	2.00
Sebastian Ralé (An 18th Century Tragedy in Maine)	1.10
Pioneer Priests of North America, by Fr. Campbell, S. J.	.35
The Story of a Mission Indian	.35

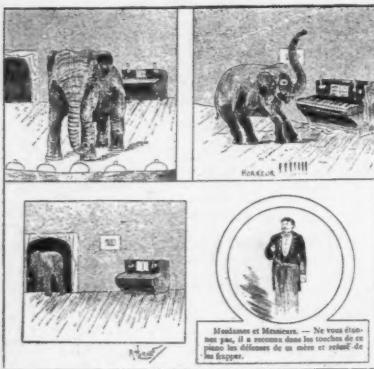
There is a great mass of French literature and a growing number of German works on the subject of Foreign Missions. We will gladly supply to inquirers lists of such as are already in our possession. The Bureau keeps constantly on hand only its own French publications, namely,—

Le Bienheureux Théophane Vénard
and
Un Martyr de Futuna (Pierre Chanel.)
Price of each, postpaid - \$1.00

FILIAL LOVE.



Ladies and Gentlemen:—We are now going to have the honor of presenting to you *Jumka*, the elephant pianist.



Ladies and Gentlemen:—Do not be surprised. He has recognized in the keys of this piano the tusks of his mother and he refuses to strike them.

"AMERICAN MISSIONARIES WANTED"

St. Mary's Mission House for Foreign Missions.

The Society of the Divine Word opened on February 2nd, last, a Mission House for Foreign Missions at Techyny, Ill., to educate candidates for the Society and the Foreign Field.

Applications and requests for further information address to

REV. FATHER RECTOR,
ST. MARY'S MISSION HOUSE,
TECHNY, ILL.

LE MARTYR DE FUTUNA.

Vie du Bienheureux Pierre-Louis-Marie Chanel.

Prêtre-Mariste

et PREMIER MARTYR DE L'OCEANIE

Par le R. P. NICOLET.

Troisième Edition: 16 gravures, hors texte.
Un livre dont la lecture est pleine de charme et d'éducation.—Card. Coullié, Archevêque de Lyon.

Prix de l'ouvrage relié percaline, solide, titre doré: franco, \$1.00.

S'adresser

Bureau de la Propagation de la Foi,
41 Malden St., Boston, Mass.

Washington Press

JOHN D. O'CONNOR

PRINTING

242 DOVER STREET

BOSTON, MASS.

Newfoundlanders in Boston and elsewhere will be pleased to know that Fr. Browne, formerly of Bonavista, in the diocese of Harbor Grace, is making known their home-land through his book, "Where the Fishers Go." We have added this interesting work to our list of mission publications. It is a good sized book of 366 pages with nearly 200 illustrations and sells for \$2.00.

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This Academy, situated in the suburbs of Boston, is only a few miles from the city. It is on the line of the Boston and Albany Railroad. The location is one of the most healthful and picturesque in New England. The grounds are extensive, affording ample advantage for out-door exercise. The curriculum of studies is thorough and comprehensive, embracing all the branches necessary for a refined education. For particulars as to terms for boarders or day pupils, apply to

SISTER SUPERIOR.

Attached to the Academy is a preparatory school for boys between the ages of 5 and 14. The object of this school is to give such a general education as will fit pupils to enter college.

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For Resident and Day Pupils, conducted by the Sisters of Notre Dame (Namur) Founded in 1852. The Academic Department offers two courses—the General and the College Preparatory. For further particulars, address

SISTER SUPERIOR.

Appeal for Missionary Students.

EPIPHANY APOSTOLIC COLLEGE.

is an institution where young aspirants for negro mission work make their preparatory studies.

We ask our brother clergy to interest themselves in vocations for this work. For further information address.

REV. J. A. ST. LAURENT, Rector,
Walbrook, Baltimore, Md.

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par Son Frère

Voulez vous nous aider à le faire régner en répandant ce livre? C'est un apostolat. Ecrivez aujourd'hui même.

16 gravures

Prix de l'ouvrage relié, percaline, solide, titre doré: One Dollar.

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For terms and further information apply to

BROTHER DIRECTOR,

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MT. SAINT JOSEPH ACADEMY

Brighton, Mass.

Boarding and Day School for Young Ladies.

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Courses offered include preparation for College, Normal School and Commercial Pursuits.

For further particulars apply to

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Our several Missionary Publications and many others may be purchased from the leading Catholic Booksellers, or at the Diocesan office, 41 Malden Street, Boston. (Cathedral Precincts.)

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A Select Day School for Young Ladies

Founded in 1853 and chartered by the State Legislature in 1865. It is conducted by the Sisters of Notre Dame (Namur) and is situated on Berkeley Street, south of Boylston, which renders it easy of access by electric cars from all parts of the city and suburbs.

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